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EUGENICS AND MARRIAGE

A TREATISE UPON AN IMPORTANT PHASE OF SOCIAL HYGIENE

BY

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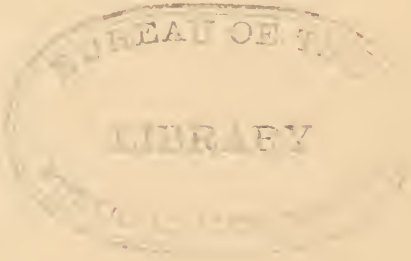

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"Know thyself; be thyself; think anywhere. Discuss with others. Be definite in your thinking. Think to a purpose."

—*Socrates.*

"I am and I have a right to be."

—*Mary Wollstonecraft.*

INTRODUCTION

A great many people are of the opinion that Eugenics and Social Hygiene are separate topics and should be discussed as such. This is a mistake, for they are closely allied, and one cannot be properly referred to without touching closely upon the other.

The Eugenist and Social Hygienist should be in every sense what the term implies, a humanitarian, for without possessing a broad humanitarian viewpoint he cannot hope to succeed in replacing many of the foundations in our present-day civilization that have begun to crumble under the weight of buildings of faulty construction. Foundations of knowledge must be made strong if men and women and boys and girls are to be expected to reach the very pinnacle on which is placed the compass that will guide the ship of intellectuality into a safe harbor, so that its cargo may be disposed of to the best advantage, and bring the price that should be paid for knowledge that will aid, not only present generations, but those yet unborn.

Some, unfortunately, have been preaching the doctrine of fear, trying to frighten indi-

viduals into doing right by placing before their eyes horrible pictures of the abnormal and pathological. They seem to have forgotten that abnormal and pathological conditions do not predominate, but are in the minority, and that normality is the controlling element in nature which directs the actions of men and women and causes them to develop mentally and spiritually. Nothing was ever gained by teaching that unless one does so and so, according to doctrines laid down by some individual or set of individuals, they will be punished and endure untold agony in the future. This very doctrine of fear has caused a great many to prophesy the ultimate downfall of the teachings of Social Hygiene. If fear is to be the controlling factor in the minds of teachers of Social Hygiene, it would be better to stop all talk and let our present system of hypocrisy and chicanery continue to exist.

William Marion Reedy has said that "it is sex o'clock." He is right; it is "sex o'clock;" already have the hands on the dial of the clock of destiny begun to point to a new era in our civilization. Society is ready to lay hands on the false structure it has builded in the past. Its members are being prepared for the crash that will mark the

downfall of tradition and superstition, and the birth of a new ideal that is destined to precede a change in social conditions. The dead lumber room of yesterday is being piled high with cast-off standards which have been for so long established around mock modesty and prudery, and from which secret vices have so frequently emanated.

That the members of modern social systems have not been willing to recognize the ever-ruling sex instinct is unfortunate. It always has been the controlling power. Without the controlling elements of sex, society and civilization would never have developed. Everything would have remained just as it was in the beginning, cold and passionless. The creating of human beings of opposite sex caused man to aspire to the establishment of higher ideals; this ambition resulted in a fixed determination to excel. Men and women became controlled by sex hunger; thus may sex hunger rightly be called the creative impulse toward an ideal.

If man had never been hungry for woman, and if woman had never been hungry for man, none of the finer traits of human character could have been developed. Love, art, music, poetry—in short, all the finer qualities that have gone so far towards making

life beautiful, could never have existed. Nothing would be known of religion, and human beings never would have felt the need of the exaltation that comes with it, had they not been controlled by sex hunger.

Just a word about sex discussion: There must be in all sex discussion a dissociation of the terms sexual and sensual. Sexual matters are the result of physio-psychic love and a desire for offspring, with a feeling that there can be no peace of mind for the male and female unless they can be joined together by the bonds of conjugal joys; while the sensual marks a desire for erotic pleasures to be obtained from sexual congress out of lawful wedlock, without an ambition for offspring or marriage. Sensuality destroys love and allows only lust and desire for fleeting pleasures to control the intellect and the better and saner judgment.

The sexual life is a holy as well as a socially necessary one, and to look on the discussion of those subjects that will produce a higher race in the future as being unclean is foolish in the extreme. No harm can possibly result from discussions of sex questions if they are reverently entered into and discussed intelligently and from a scientific standpoint. Hysterical discussions by those who are not

acquainted with their subject should be forbidden. Fortunately, all discussions and questions involving the development of a higher ideal come out from under the influences of radicalism and sentimental hysteria unhurt. The pendulum of common sense eventually swings away from false alarmists who cry "wolf, wolf," when there is no wolf.

During the nineteenth century, when philosophers and scientists were in the most profound doubt as to what to do with the social problems which were in rapid succession presenting themselves for solution, the Great Galton was born, and from his ingenious mind was evolved the earliest logical schemes for the improvement of the race. He it was who gave to the world not only the term "eugenics," to replace the older and less comprehensive one "stirpiculture," but laid down rules, which, if consistently followed, would so regenerate the great masses of society that a new order of things and a new and better order of men and women would be developed, redounding to the credit of the entire human race.

Eugenics has become a common term, and its application to the betterment of mankind is being discussed in universities, colleges, schools, churches, in the secular and religious

press, and in the home. Indeed, it has become the chief topic of the day. Even the less widely informed of the public are giving the subject earnest attention.

Not only biologists and zoologists, but men of medicine and the clergy, as well as the more intelligent laymen, are giving the subject of the future improvement of the race great consideration, and are seeking for the best possible means to better the generations that are to come—generations on whose shoulders will fall the responsibilities of state and the physical, moral, ethical and economic welfare of this great nation.

In discussing this important topic, many have discussed it thoughtfully and sanely, while others, perhaps well meaning enough, but mistakenly, have strayed from the direct paths of logic and common sense and have offered all kinds of solutions for the manifold and many angled problems that even this early have presented themselves.

Ultra-biologists and zoologists virtually have suggested the establishment of certain rules, which, if arbitrarily enforced, would result in an over-production of human beings, who, however closely they might approach the physical ideal, would be utterly devoid of in-

tellect or any semblance of higher mentality. In effect, they propose to maritally bring together men and women in whom there never has existed that physio-psychological condition known as love, which alone leads to the union of two human beings of opposite sex in perfect physical and psychical accord. Unconsciously, perhaps, they would attempt to destroy by such arbitrary and unintelligent mating the desire of human beings to produce a being like unto themselves, who should even excel the parents in both physical and mental attainments.

Such mistaken social philosophers would produce by their direct method of breeding, defectives, by using practically the same means to develop mankind that are now used to improve plants and animals, in whose lives, so far as we know, there never enters any element of psychology except, perhaps, that which is existent to a degree in all animal and plant life. They do not seem to comprehend that human beings are far removed from animals and plants by the possession of intellect or mind, with an ability to think and act for themselves.

It might be well to mention that our knowledge of psychology, as far as birds and animals is concerned, has been greatly

added to by investigators within the past few years, and the man and the woman who expects to marry would do well to read some of the investigations that have been made. They would learn a great deal that would be of immense value to them in after years. Especially would they learn one of the greatest lessons of life—fidelity of purpose—if they would study something about the matings and lives of birds and other fowls. They undoubtedly possess great ability to love and remain true to one mate. It is also a notable fact that they render each other marked assistance in the rearing of their offspring.

As already stated, mistaken social philosophers would produce a race of mental defectives. If permitted to work out their theories, intellect would in time give place to the hammer of the stone age and men and women would become the great physical beings they were in former ages, completely covered with hair and fighting and scratching for physical supremacy, with never a thought for the future development of a higher race. In brief, social reversion would occur.

It is the lofty purpose of eugenics to build up—not tear down.

Books in large numbers, and of all sorts, are being written to educate the young along

lines leading to sex health and purity; works on eugenics abound; yet it never has been my pleasure, even after searching a multitude of both popular and scientific treatises, to discover a single work devoted to broadly educating the man and the woman of mature mind in Social Hygiene, with the possible exception of "The Task of Social Hygiene," by Havelock Ellis.

A host of men and women are marrying daily in absolute ignorance of their duties towards each other. Especially is this true of their sexual relations. They have been for so long bound down by the bonds of tradition and prudery that the precept "Know Thyself" has no meaning for them.

There is a crying need for plain unequivocal instruction, which, instead of traveling in a circle, will start straight towards the center and tell the truth in plain, unvarnished English.

It has been my pleasure to compile from many sources, expressed herewith under the caption "Eugenics and Marriage," a brief treatise, which I hope will be of signal benefit in explaining an hitherto mysterious subject in its application to the marital relation.

I have devoted some attention to the evils that result from association with prostitutes.

I believe that more knowledge along this line is urgently needed, and I sincerely hope that what I shall say will in some measure assist in disseminating it.

CHAPTER I.

Eugenics, from a Greek term meaning well born, is that science which teaches people of all races how best to improve generations to come and develop a higher and more harmonious state of mental and physical perfection of human beings by teaching better methods of breeding.

This treatise will not deal exhaustively with the subject of eugenics, save insofar as the science will tend to produce more perfect children by its practical application to marriage. The perfect mating of two beings of opposite sex in ethical wedlock will produce the uniformly perfect human being of the future, and, in so doing, a higher civilization.

Without physio-psychic love it will be impossible for a higher order of beings to be born. The perfectly mated pair, who are at all times in accord with each other and in whose thoughts centers a desire to bring into the world beings like unto themselves, who yet shall excel them, are the persons on whom the world should depend for the production of the great men and women of the future.

The ideal marriage is that in which there is

a blending of two souls to make more perfect the soul of the one who is yet to be born. When nature gave the world beings of opposite sex she made possible this ideal soul creation through the evolution of man.

Heredity, of course, plays a big part in the development of the lives of children, and the influences of heredity and eugenics are parts of each other. It is to be hoped that in the near future the unfit can be eliminated from society by sterilization, thereby preventing defective men and women from becoming parents of equally, or more, defective children, who would only follow in their footsteps. Thus only can man hope to secure a line of perfect ancestors that may be looked back upon and viewed with pride. I will later attempt to indicate briefly, in a general way, the advantage to be gained by sterilization of the unfit.

Havelock Ellis has this to say about the perfecting of the race in the future: "Human breeding must proceed from impulses that arise, voluntarily, in human brains and wills, and are carried out with a human sense of personal responsibility." He also says: "Eugenics constitutes the link between the Social Reform of the past, painfully struggling to improve the conditions of life,

and the Social Hygiene of the future, which is authorized to deal adequately with the conditions of life because it has its hands on the sources of life."

Professor Charles B. Davenport, who, perhaps, has done more work along eugenic lines than any other American, says regarding the general program of the Eugenist: "The general program of the Eugenist is clear —it is to improve the race by inducing young people to make a more reasonable selection of marriage mates; to fall in love intelligently. It also includes the control by the state of the propagation of the mentally incompetent. It does not imply destruction of the unfit either before or after birth. It certainly has only disgust for the free love propaganda that some ill-balanced persons have sought to attach to the same. Rather it trusts to that good sense with which the majority of people are possessed and believes that in the life of such there comes a time when they realize they are drifting toward marriage and stop to consider if the contemplated union will result in healthful, mentally well-endowed offspring. At present there are few facts so generally known that they will help such persons in their inquiry. It is the province of the new science of eugenics to study the laws of

inheritance of human traits, and, as these laws are ascertained, to make them known. There is no doubt that when such laws are clearly formulated many certainly unfit matings will be avoided and other fit matings that have been shunned through false scruples will be happily contracted."

Lydston says: "Intelligently select a mate, then fall in love."

How often in the lives of human beings does the question of the actual meaning of life and its reproduction prove a stumbling block in their path! Why, through all the ages, has ignorance with regard to self been permitted to exist? Why is it that anything biologically normal, such as the sex impulse that is born with and remains as a part of one's being, should be looked upon as unclean? Are not the results of the sex impulse, children, enough to raise it to a pinnacle of worship rather than to lower it into the bottomless pit of abuse, of shame and of iniquity?

All life, all human questions, whether they pertain to the state or to the church, whether they are questions of economics, politics, science or religion, are solely dependent on the sex impulse to create beings who will carry out for all time to come the basic principles and teachings of each.

When woman at the beginning of the Christian era became a servile and cringing creature, always ready to bear any burden or submit to any abuse her lord and master chose to inflict upon her; when her sex became a thing apart from her social life and an unclean factor in the eyes of the law, false modesty, sex hypocrisy and prudery were born. Man's biologic, social and domestic partner was made to hide her charms, and she became the victim, not of monogamy, but of brutish and cruel systems built up by priests who were in absolute power. She was regarded as being like any female animal, fit only to reproduce her kind and serve as a bond servant to grant any whim or fancy her lord and master chose to demand of her. As a consequence of this idea, which, unfortunately, even today predominates to a very large degree, women have been viewed as being, and have largely become, creatures of mediocre intelligence, fit only for reproduction and sexual and sensual gratification.

Prior to this period the sex impulse was regarded as holy, and nothing was known of modesty or prudery, in the sense in which these terms today are understood. Men and women worshipped at the shrine of purity, both in thought and mind, and to regard the

function of reproduction as unclean or indecent never occurred to them. Their sole idea was to worship man, and that which man could produce as the result of his mental or physical ability. They were in every respect idealists who never allowed the profane or impure to influence them or their actions.

It is true that commercialized prostitution had been in existence for centuries before the Christian era; but even so, prostitutes were able to command a certain respect. A close study of ancient prostitution will reveal to the student a condition very different from that which exists at the present time.

I hope my discussion of "Eugenics and Marriage" will not offend the delicate sensibilities of my readers, who belong to the great masses of society which for so long has been compelled by environment and tradition to taboo all mention of sexual matters. I probably will shock some because of my plain and direct expressions, and I hope that after the effects of the shock have worn off an entirely different view will develop in their minds as to what constitutes immodesty. Possibly, also, I may free their minds from prudery. It is absolutely necessary to shock some people before they can be made to comprehend that the time for their awakening is at hand, and

that, if they would develop, they must lay aside hide-bound traditions and emerge from the hot-house environment in which they have been brought up and change their views, or drop back into the ruts which have been made by false standards of morals and ethics.

It is not the province of this brief treatise to discuss pathological or abnormal material conditions. A discussion of this nature belongs entirely to the real of science. Perversions and abnormalities are so infrequent as to have no place in literature designed for reading by those who seek personal instruction and not a scientific training.

"Without sexual desire, and the act which gratifies it, the human race would soon become extinct. Procreation would be impracticable. All ambition, endeavor and affection, all poetry, art and religion—in short, all the emotions and achievements inspired by love would cease, and humanity would become cold and passionless."*

The vast majority of men and women are blind to the importance of the sexual nature in its relation to the affairs of the world. They fail to understand that except for sex-love they would not exist; that the well-spring of happiness and human life would dry

*Sex Worship—Howard.

up, and that the foundation of society, therefore, would be destroyed.

Physio-psychic love is nothing more than a manifestation of the sexual instinct, dominated by the higher faculties of the mind. The sexual instinct is the universal animating impulse of all organic life.

"Man and woman are reluctant to admit the existence of sexual desire when wooing, and would blush at its mention and deny its existence. Yet, at the same time, the desire is there to be gratified after the law has made them husband and wife."

The teachings of God, as recognized by all theologians and men of learning, as bearing on procreation of the species, declare that the existence of the sexual desire is necessary, and that procreation or transmission of life from one generation to another must wait upon the gratification of that desire.

The begetting of children has been the holiest aim in life since the dawn of creation. For a woman to be barren and bear no children once was regarded as worse than death. The Jews believed a curse had been put upon her. Fear of dying without issue led their women sometimes to resort to subterfuges and impositions; hence, Lot's daughters committed incest with their father while dwelling in

their secluded abode in the mountains, "because there is not a man in all the earth to come unto us"—Gen. 19. The begetting of children was the highest aim in their lives, and, after they were secluded in the mountains, the fear of barrenness came upon them, so that they resorted to subterfuge and deceit to bring into the world beings like unto themselves, and thus obey the will of the Almighty.

"The creative act is man's incomparably greatest pleasure, and produces the most wonderful and prized results—a new being like himself."

"It was on account of their high regard for the creative act, and what it produced, that man in primitive days worshipped the male organ of generation as a god. The phallus was regarded as the incarnate source of being, as the embodiment of the power on the part of man to create a new being. Therefore it was looked upon as the Author Life, and worshipped as such."

The holy reverence for the organs of generation is exemplified in the book of Deutoronomy, where Jehovah himself ordained: "He that is wounded in the stones, or hath his privy member cut off, shall not enter into the congregation of the Lord."—Deut. 23:1. The manner of administering an oath among

the ancient Hebrews was by placing the right hand between the thighs of the male, upon the genital organs—exactly as today we require one taking an oath to place his hand upon the Holy Bible—and for the same reason; because these were regarded by them as we regard the Bible now, as the most sacred of tangible things.

Reverence for the perfect man is not confined to the past, for at the present day one who is mutilated sexually is not considered a "man" and cannot be consecrated as a priest.

Castration has always been regarded as a punishment worse than death—a fate that degraded man below the level of the lowest and meanest brute.

The Songs of Solomon are replete with the beauties of life as obtained by the gratification of sexual desire. They are full of the poetry of excessive delight over those things which go toward making the union between man and woman perfect. Especially is Chapter VII filled with the genuineness of true love, as exemplified in a perfectly mated pair.

The "Divine Act" is a natural one and should be regarded as such, and not classed among the hidden and unclean things of life. The false structure of prudery should be torn down and strong, clean views of life brought forward and a temple built to common sense.

CHAPTER II.

Unfortunately, in the past, no difference has been made between the terms Sexual and Sensual, and sexual matters have always been associated with the sensual and unclean. As has been said before, the Sexual Relation is the most sacred relation prevailing between man and woman united in holy wedlock. Sexual matters can only reach their climax when there exists that sublime emotion which is born when beings of opposite sex are in perfect accord with each other, and feel that there can be no happiness for them unless they become husband and wife. Love is the term applied to this feeling, and, without love, there is no chance for aught but the sensual to exist.

Women frequently submit to their husbands in the sexual embrace when their whole being revolts; yet, because of a desire to keep peace and avoid contention, they are willing to do almost anything. "Legalized rape" is not much higher in the moral scale than the criminal kind. A man who will use brute force or unkind words to obtain sexual gratification from his wife is no better than a brute. He

should by kindness and love try to bring her to the point where he will not have to insist, but will have only to express a desire to have his wishes granted. No woman likes to be forced into the performance of an act that is repugnant to her, on account of the brutal behavior of her spouse, any more than a man likes to be forced against his will to do that which he loathes.

That physical and psychical condition known as love has an element of spirituality in it which developes one's inner self to a state of perfection that would be unattainable without it. In other words, man and woman must first learn how to love before they can hope to reach the higher plane on which happiness is located and where the highest degree of marital felicity may be enjoyed.

The holiest aim in the life of any woman should be motherhood. No grander privilege was ever granted a being. To be able to reproduce her kind and watch and guide it as it develops mentally and physically is the greatest prerogative granted by nature. Nothing surpasses it. The nearest approach to the sight of the Deity one ever has is when he or she looks into the face of the mother of a new born babe. The mother's face is radiant with beauty and spirituality and fills one with awe

and respect. Her countenance is one that artists never have been able to copy, because it approaches the ethereal and spiritual so closely as to be beyond them.

"There ain't a picture of it. If there was they'd
have to paint
A picture of a woman mostly angel an' some saint.
An' make it still be human—an' they'd have to
blend th' whole—
There ain't a picture of it, for no one can paint a
soul.
No one can paint the glory comin' straight from
paradise—
The motherhood that lingers in a happy woman's
eyes." —Wilbur D. Nesbit.

The woman who is blessed with the love of a good man, one who watches over her and cares for her gently and makes of her his ideal to be carried everywhere he goes, should be happy beyond the expression of words. During the dark days of pregnancy (and there are many of them), she needs the reassuring presence of her husband and his love. She wants to feel that he at all times is willing to be patient with her; she wants to know that her burdens are his, and that he is ever ready to do anything he can towards comforting her.

The great Nietzche has given, perhaps, the

best definition of marriage that ever has been written: "Marriage; so named, the will of two to call into existence one, who is more than they who called him into existence." Where can there be found a nobler conception? To be able to bring into existence a being who, if brought up properly in a favoring environment, will amount to more than they who brought him into existence, should make all men and women pause and view with greater respect the institution of marriage and parenthood.

Marriage is the Rock of Gibraltar of our social structure. By its bonds it has more than once held nations together. Marriage is the promoter of happiness and bliss, the promoter of the greatest institution of all times—the home, and for these reasons alone will continue as an institution so long as the world shall last.

In order to properly preserve the race it is necessary that the sexual power be held in reserve and used only at the proper time; the proper time being after the law has united man and woman as husband and wife.

The wasting of sexual energy by illicit communion is likely to weaken man's procreative ability, and his chance to become the father of strong and healthy children. The organs of generation are given in order that men and

women may become the fathers and mothers of beings like unto themselves. The procreative organs of the male and the female may be likened to great laboratories, wherein life is first originated; where materials are joined together for the purpose of making a new being. It is necessary that the materials gathered together in these laboratories be properly mixed, hence nature has provided the Fallopian Tube in the woman, where the spermatozoa or seed of the male and the ovum or egg of the female may meet and by incorporation become a part of one another. This contact results in a new body that begins to grow by cell division. This body remains for a little while in the Fallopian Tube, until nature, through the little hair-like processes which line the tube, forces the ovule out into the womb, where it grows more and more rapidly and finally develops into an embryonic being, which, after remaining in the uterus for 270 or 280 days, is born into the world a boy or a girl.

Marriage is not only an institution whereby two souls are united; it is the linking together for life of men and women for the procreation of children and the perpetuation of the race. It is the right of all races to be well-born. It is their right to be able to boast of the

strength of their ancestry, and to come into the world strong in body and inherent capacity for mental development.

There often comes up, of course, the question of the advisability of certain men and women being allowed to procreate. There are many instances wherein parenthood is not advisable, as, for example, where it is known that there is a taint, on either the husband's or the wife's side, that would operate against the physical and mental welfare of their offspring, as would insanity, epilepsy, etc., in their line of ancestry, or where the husband is a weakling and the victim of drink, or some other pernicious habit or disease which saps his vitality. Syphilis, either acquired or hereditary, should at all times induce women to prevent conception. In brief, anything which inevitably tends to weaken her offspring makes it justifiable for the wife to prevent conception.

It has been suggested by some that in order to perfect the coming races it will be necessary to destroy the procreative ability of men and women who, because of degeneracy of one kind or another, either physical or mental, are rendered unfit to have children.

Havelock Ellis says:

"The most vital problem before our civiliza-

tion today is the question of motherhood, the question of creating human beings best fitted for modern life."

When that time comes in our civilization, when men and women before they marry carefully investigate all that may be known of the lives of each, with the view of reaching a perfect union, then will be born as a result of that union the perfect man; then will the dreams of Eugenists come true, and a finer and truer philosophy of life be born.

There is no doubt that children born of happy parents—parents who really enjoy the marital relation—are the strongest, physically and mentally.

The act of begetting children is God-given and should be so regarded and respected. Being a natural and socially necessary act, it should be performed with a view of obtaining the best results.

I have conversed upon this subject with a great many men and women, and have concluded that if husbands and wives would properly perform the marriage relation there would be an increased desire for children on the part of the wives.

Every day men and women marry who have not the slightest idea as to the proper manner of performing the conjugal act. They know

that the result of their legal union is the consummation of this act, and instinctively find a method of performing it; but as to how to gain the best results from their sexual life they are grossly ignorant. They have been taught that to mention it is vulgar, and that only the low and sensually-minded ever discuss with others its performance. For this reason alone they are content to allow themselves to remain ignorant.

I venture the assertion that, if the true cause of the divorce evil could be ferreted out, it would be found that, in the majority of cases, the man and woman were sexually ill-mated. This would not be the case if the sexual relation were better understood by the married.

* * *

That Eugenics will, as popularly supposed, destroy love, because of its being a science, is not a fact. A greater love will develop from the mating of beings best fitted to perfect oncoming races, on which will depend the development of a higher civilization. Love has always stood for those things that are truest, and has done its part throughout all the ages that have passed in making perfect the union between man and woman in order that better men and women might exist in the future. Ideal

love should be the very culmination of fitness for parenthood. It is practically impossible for a child to be well born who is the product of a loveless marriage. The results of loveless marriages—unhappy and mentally deficient children—are today everywhere present in society. I do not wish to be understood as meaning that all children born of loveless marriages are unhappy or mentally deficient. The environment which surrounds children may mean their making or their marring. Undoubtedly environment linked with hereditary tendencies has the effect of either retarding a child or sending it forward to a place among those who are born as the result of passionate love.

Havelock Ellis wisely says:

"It may indeed be pointed out that those who advocate a higher and more scientific conscience in matters of mating are by no means plotting against love, but rather against the influences that do violence to love; on the one hand, the reckless and thoughtless yielding to mere momentary desire, and, on the other hand, the still more fatal influences of wealth and position and worldly convenience which gives a fictitious value to persons who would never appear attractive partners in life were love and eugenic ideals left to go hand

in hand. It is such unions, and not those inspired by the wholesome instincts of wholesome lovers, which lead, if not to the abstract 'deterioration of the race,' at all events in numberless cases to the abiding unhappiness of persons who chose a mate without realizing how that mate is likely to develop, nor what sort of children may probably be expected from the union. The eugenics ideal will have to struggle with the criminal and still more resolutely with the rich; it will have few serious quarrels with normal and well constituted lovers."

Our children, the dynamically sexless beings of today, will be the men and women of tomorrow, possessed of an ability to procreate the species. Shall we permit these children to grow up as nothing more than pieces of machinery and the slaves of tradition and superstition? Should they not be taught the mysteries of self, so that they may grow up with a higher sex purpose in mind, with a greater respect for those things which nature has decreed shall happen? I wish that it were possible for me to draw so vivid a picture of the fruits of ignorance, tradition, provincialism and superstition as to arouse society to intelligent action and force it from its present seat of complacency, and make its members

vow to destroy the fruits of the iniquity of ignorance, for ignorance is the greatest iniquity of all, and is too apparent to be allowed to exist.

* * *

The time will come when, instead of two standards of morality, one for the man and one for the woman, there will be only one; and that one will be built on broad lines; built on charity and justice; built so that society will demand of both sexes the same degree of chastity which it now demands of woman alone.

What is most needed nowadays is plain talk, talk that will drive home facts about which there already has been much said and more written by speakers and authors who have feared to use plain language, and who have veiled their remarks so as to render their meaning very obscure; and who, for this reason, never have accomplished the results they have hoped for.

A discussion of the evils resulting from the illicit communion of man with the unfortunate creatures of the under-world is apropos at this point. Sooner or later, the patron of the prostitute contracts some loathsome disease—gonorrhea, syphilis, or chancroid. Some writers claim that neither of the first two of

these diseases is ever eured. This is a mistake, although the most rigid and prolonged treatment is always required.

There seems to be a sentenee of silenee imposed upon the young, their elders conspiring in concerted effort to eoneeal all knowledge. The young person is kept in ignoranee of the dangers of venereal diseases. Even the medical profession, sad to relate, has not in the past paid the attention it should to the treatment and elimination of gonorrhea. The doctors have been inclined to make light of the disease and have told the patient that he could be cured without any trouble—instead of impressing him with the importanee of proper and long continued treatment, and with the prospect of his future infeetion of the innocent unless he submitted to rigid medieation.

Dr. Milton J. Rosenau, in his recent book, "Preventive Medieine and Hygiene," has the following to say regarding our present attitude toward venereal diseases:

"Our attitude toward the venereal diseases is very inconsistent. There is a natural aversion to these afflictions. The sanitarian should make no distinction between the venereal diseases and other epidemic diseases; he should regard the greatpox in the same

light that he regards the smallpox. The principles for the control of syphilis and gonorrhea differ in no wise from those used to control smallpox, leprosy, tuberculosis, measles, diphtheria, etc. The health officer must not regard venereal disease as a punishment for sin and crime—the victim or culprit needs help and sympathy. The immediate problem is the prevention of further spread of the infection. A person afflicted with a venereal disease should be treated in the same humane spirit that actuates the physician in other diseases. Furthermore, the interests of the community require that the patient be accorded the best possible care and attention. The usual attitude toward the venereal disease may well startle us when we consider that in most of our large cities no hospital will take a case of syphilis or gonorrhea during the acute stages, when these diseases are especially communicable. Morrow holds that the notoriously inadequate provision made for the reception and treatment of venereal patients is a disgrace to our civiliation. Formerly lepers were segregated in vile lazarettos, and cases of smallpox isolated in horrible pest houses. Now we have comfortable and congenial isolation wards or special sanatoria for these diseases. From the standpoint of pre-

vention, suitable hospital accommodations should be provided for the venereal diseases."

If the disease produced by illicit intercourse could be confined to the guilty, they alone would suffer; they alone would be compelled to bear the awful consequences of their debauchery. But unfortunately this is not the case; for these same infected men frequently marry good women, who are as chaste and pure as the driven snow, and impart to them the horrible infectious diseases contracted in the sowing of their "wild oats." Many a man has thus made an invalid of his wife, who, if she had married an untainted man, would have enjoyed the pleasures of good health and well-being.

But the wife is not the only sufferer. Her children are likely to be born blind, as the result of gonorrhea, or born with some loathsome marking or lesions of disease, or imperfect brain structure, so that they become idiotic as a consequence of syphilitic infection. Syphilitic sequelae and nutritional disturbances may show in each child in succession, for its horrors last throughout many generations.

Dr. Charles W. Eliot, President Emeritus of Harvard University, has said:

"Chastity in man is just as necessary as

chastity in woman, for the security, honor and happiness of family life; continence is absolutely healthful for both sexes; men's profligacy is the cause or source of women's prostitution, with its awful consequences to the guilty parties and to the innocent human beings who are later infected by the guilty; the most precious joys and most durable satisfactions of life are put at a fearful risk by sexual immorality."

Man should not expect more from the woman he loves and makes his bride than he is willing and ready to give in return. The days of the sowing of "wild oats" are passing. The time is approaching when a woman will look with scorn on a proposal of marriage from a profligate whose boast to his friends has been that he has had mistresses without number and has no desire to associate with a girl unless she allows liberties and is loose in her moral behavior.

Lydston, in his book "Sex Hygiene for the Male," pictures in vivid language what it means to harvest a crop of wild oats. I present the picture in its entirety, with the hope that it will aid in destroying the lie that all young men must have some experience in the sowing of wild oats before they can attain the title "man."

"Should youth be exposed to debauchery to strengthen it? Most emphatically, no! If youth were protected from wild oats influences until its judgment was mature, there would not be so many brands to be plucked from the burning. For the benefit of those who accept the 'wild oats' conception of the male ideal, here are a few pictures that are only too familiar:

"Picture 1. A certain health resort—the sinkhole into which a large part of the immorality, crime and diseases of America is dumped—there are a hundred thousand visitors annually. Of these, a large proportion go there to harvest their 'wild oats' crop. He who visits one of the government 'rale holes' can best appreciate the harvest of the 'wild oats.'

"Picture 2. A hospital. Here is a group of locomotor ataxics; there a group of deformed children, yonder, a girl in her teens is nursing a child who never will know its father. More 'wild oats.'

"Picture 3. An asylum. Here is a case of general paresis; there a melancholiac; in the next room a maniac can be heard shrieking. 'Wld oats' a-plenty.

"Picture 4. A police court, full of drunks, criminals and bums. 'Wild oats' again.

"Picture 5. A jail. Here are 'wild oats' of the striped, short-haired variety in abundance.

"Picture 6. A foundling asylum full of children cursed by society before they were born as 'bastards.' Poor little 'wild oats.'

"Picture 7. A doctor's office full of anxious men and still more anxious women, who do not gossip much about their ailments, even among their intimates, save where the women are told by the doctor a pretty fairy tale for home use. 'Wild oats' growing in the dark.

"Picture 8. A brothel. Around the 'reception' room sits a collection of poor female creatures, many of whom were originally sacrificed in aiding youth to sow its 'wild oats.' These women are now getting poetic revenge, as the doctor knows.

"Picture 9. A beautiful girl is found dead in the river one fine morning. What is she doing there? Washing the 'wild oats' out of her life.

"Picture 10. A pistol shot rings out in a gambling hell—a man falls dead. The gun was loaded with 'wild oats.'

"Picture 11. A defaulting bank cashier flees to Canada; he is looking for a market for his 'wild oats.'

"Picture 12. A series of deserted babies are

found in the snow. Who planted them there? Sowers of 'wild oats.'

"Pieture 13. A wife, surrounded by her cold and hungry children, is sitting weeping—eating her heart out. The husband and father is on a drunk; he has whipped her, is in jail, or has deserted her. 'Wild oats' make broken hearts; they are poor food for babies; they do not buy eoal, nor cover nakedness.

"The maimed gray-beards who learned the 'wild oats' lie from society's primer are usually willing to eonfess that the 'wild oats' of yesterday are watered with the tears of today. The vieious roots of the 'wild oats' of youth often lie deep in the ashes of manhood's and womanhood's despair. The erop is garnered with the siekle of regret and threshed with the flail of disease and pain."

All men and women should bury deep in the innermost recesses of their hearts that beautiful bit of verse, "My Creed," by Howard Arnold Walter, and reeall it to memory when they are about to do something that will refleet diseredit on their aetions.

"I would be pure, for these are those that trust me;
I would be true, for there are those that care;
I would be strong, for there is much to suffer;
I would be brave, for there is much to dare;

I would be friend of all—the foe—the friendless;
I would be forgiving and forget the gift;
I would be humble for I know my weakness;
I would look up—and laugh—and love—and lift."

It is an unfortunate fact that there are many men whose chief claim to distinction is that they have debauched innocent girls. There is a many a girl, who, but for such creatures, would never have indulged in liquor given with fell design by one of these perverts—which caused her to lose her self-control and yield up her priceless chastity, thereby becoming an outcast from society and a shameless creature of the brothel.

Woman should demand the same pure life on the part of her lover that he demands of her. The moment she finds that he does not measure up to this standard she should shun his society as though he were an adder about to spring upon her; for, more fearful than the adder, whose poison kills at once, he is capable of infecting her with a disease germ so subtle in its action that it does not produce immediate death but long and untold suffering.

The man who can boast of a clean life, and of the fact that he has never violated the laws of chastity, and who goes to the woman he

marries as pure and undefiled as she, wears the priceless jewel of true manhood.

We are learning every day more about ourselves than ever we knew before. We have learned that the gratification of sexual desire is not necessary to health, and that man may refrain from the performance of the sexual act until after he is married, without in any way injuring his virility or strength in after years.

A very interesting example of man's ability to remain continent is spoken of in "The Truth About Woman," by C. Gasquoine Hartley. The writer in speaking of the marriage laws of the Wyandotte Indians tells of the lover "being permitted to share the jacal and sleeping robe, provided for the prospective matron by her kinswomen, not as a privileged spouse, but merely as a protective companion for one year; and throughout this probationary term he is compelled to maintain continence—he must display the most indubitable proof of moral force. At the close of the year, if all goes well, the probation ends in a feast provided by the lover, who now becomes husband, and finally enters his wife's jacal as 'consort guest.'" The Wyandottes are noted for their great strength and have

never suffered from the seemingly harsh requirements of their marriage laws.

The procreative organs are very delicate and should be guarded very carefully in order that perfection of development and function may be attained.

The best way to obtain purity of body and cleanliness of mind is by proper education. It is absolutely necessary to educate the young in matters pertaining to sex if they are expected to climb the heights of the highest civilization attainable.

The proper sex education of youth will bring joy and happiness to them in their future lives. Children should be educated to understand that indulgence in the sexual relation before marriage may forever bar them from decent society and the chance of marriage. The "home" should be a school wherein the lessons of life are so clearly taught the young that when they are sent out into the world to battle for themselves it will be far easier to withstand temptation than it would have been had they not been the recipients of such liberal education.

It has seemed to me that we are not as yet ready for instruction in "Sex Hygiene" in the schools. My reasons for the above state-

ment I hope to make clear.

1st. Almost all parents are ignorant along sex lines and ought to be educated in sex hygiene before it is taught in the schools, so that they will be able to think and talk intelligently when discussing the subject with their children.

2nd. The majority of teachers of sex hygiene at the present time have a perverted idea as to what is meant by the terms Sex Hygiene and Personal Purity. Usually the first thing that is done by them in their lectures is to put the cart before the horse, and discuss effects before even attempting to analyze and define causes. They make it a practice to discuss pathological conditions and matters belonging to a study of the abnormal, instead of giving wholesome instruction which will have to do with only the normal.

Instructors in sex hygiene often are men and women who habitually deal chiefly with diseased minds and bodies. Again, these persons are likely to have an exaggerated notion of the necessity of teaching sex pathology to the young. Many of these teachers are specialists in treating what Lydston has called "diseases of society," or are workers in the slum districts where social conditions and human beings are at their lowest ebb.

A special endeavor should be made to obtain teachers who possess humanitarian ideas, and who for at least a part of the time are associated with and studying normal conditions.

Havelock Ellis in his book, "The Task of Social Hygiene,,, has this to say regarding the teaching of sex hygiene in schools:

"Sexual hygiene in the full sense—in so far as it concerns individual action and not the regulative or legislative action of communities—is the art of imparting such knowledge as is needed at successive stages by the child, the youth and maiden, the young man and woman, in order to enable them to deal rightly, and so far as possible without injury either to themselves or to others, with all those sexual events to which every one is naturally liable. To fulfill his functions adequately the master in the art of teaching sexual hygiene must answer to three requirements: (1) he must have a sufficing knowledge of the facts of sexual phychology, sexual physiology and sexual pathology, knowledge which, in many important respects, hardly existed at all until recently, and is only now beginning to become generally accessible; (2) he must have a wise and broad moral outlook, with a sane idealism which refrains from demand-

ing impossibilities, and resolutely thrusts aside not only the vulgar platitudes of worldliness, but the equally mischievous platitudes of an outworn and insincere asceticism, for the wise sexual hygienist knows, with Pascal, that 'he who tries to be an angel becomes a beast,' and is less anxious to make his pupils ineffective angels than effective men and women, content to say with Browning, 'I may put forth angels' pinions, once unmanned, but not before;' (3) in addition to sound knowledge and a wise moral outlook, the sexual hygienist must possess, finally, a genuine sympathy with the young, an insight into their sensitive shyness, a comprehension of their personal difficulties, and the skill to speak to them simply, frankly and humanly."

And he further says:

"It is useless to attempt to introduce sexual hygiene as a subject apart, and in some respects it may be dangerous. When we touch sex we are touching sensitive fibres, which thrill through the whole of our social organism, just as the touch of love thrills through the whole of the bodily organism. Any vital reform here, any true introduction of sexual hygiene to replace our traditional policy of confused silence, affects the whole of life or it affects nothing. It will modify

our social conventions, enter our family life, transform our moral outlook, perhaps reinspire our religion and our philosophy.

"That conclusion need by no means render us pessimistic concerning the future of sexual hygiene, nor unduly anxious to cling to the policy of the past. But it may induce us to be content to move slowly, to prepare our movements wisely and lrmly and not to expect too much at the outset."

Rosenau says: "Education in sex hygiene and the venereal peril accomplishes a certain amount of good. It may be questioned how much a knowledge of the consequences will prevent some persons committing crime. However, the old-style innocence must be regarded as present-day ignorance. Every boy and girl, before reaching the age of puberty, should have a knowledge of sex, and every man and woman before the marriageable age should be informed on the subject of reproduction and the dangers of venereal diseases. Superficial information is not true education. On the other hand, it is a mistake to dwell unduly upon the subject, for in many instances the imagination and passion of youth are inflamed by simply calling attention to the subject."

CHAPTER III.

It is a most lamentable fact that even today, in the majority of states, a lewd, disease-ridden profligate, showing in his every expression just what he is, may go to any County Court Clerk and obtain a marriage license to marry a woman who is not only pure, but strong and healthy as well, and whose normality should not be sacrificed on Hymen's altar.

There are no questions asked, and even if the clerk who issues the license knows perfectly well the character of the man with whom he is dealing, he, on account of our present laws, is powerless to act, and must issue a license, knowing that the prospective marriage will cause great suffering, perhaps untold agony, in the woman for years and years, even until she is finally relieved by the kind hand of death.

What can be expected of laws that compel a man to grant a license to a creature like the one just described? Should we wonder that degeneracy and its evil brood exist—that women and children suffer as the result of them?

These laws are made by men who are totally incapable of sound reasoning, being merely the tools of designing politicians, who are interested only in their own behalf, caring nothing for the future welfare of the nation.

Breeders of cattle and horses, and floriculturists and practical farmers, are continually devising means of improving both animal and vegetable forms, and occupy hours of time in explaining their methods; yet, when asked to vote for a change that will benefit the entire social system which they profess to represent, they turn away and refuse to listen. If they reply at all, they say that what was good enough for their mothers and fathers is good enough for them. They forget that, instead of standing still, the world is progressing, and that as time advances ancient methods and traditions will be relegated to the dead lumber room of the past, in order that space may be made for improvements which must come as a natural result of progressiveness.

The day is fast approaching when legislation will in every state enact marriage laws which will be strict and will have to be obeyed to their very letter. Before a marriage license is issued both applicants will have to produce certificates of health, signed by an official

board composed of reputable physicians, stating that the parties to the proposed marriage are physically and mentally fit to marry and procreate healthy children, and that neither the man nor the woman ever has contracted a venereal disease. The applicant who has had venereal trouble will have to submit to a second thorough examination by a medical board and be declared completely cured before the license will be granted.

When the marriage service may be read by any licensed minister, justice of the peace, or other official of the law, there is bound to be displayed a certain degree of laxity and indifference. This is dangerous, for many men and women have lived to rue the day they ever saw each other, as the result of hasty marriages.

The old method of publishing the "bans" should be brought into use again and laws passed that would enforce their publication.

If the law enforced a delay, many persons, after due deliberation, would refuse to take the step that ought to mean so much to them.

Marriages often are contracted merely because animal passion is allowed to predominate over sane judgment. When sex emotion enters the door character study flies out of the window. When passion cools it is too

late to correct mistakes in mating. Such marriages could not take place under laws requiring a reasonable period of deliberation; such laws would give both the man and the woman a chance to investigate each other and acquire a knowledge of each other's character. This would frequently induce them to refrain from an alliance that would prove harmful to one or the other, and in the end to both.

Man one day will be swayed by morals and calm reasoning intellect, instead of by instinct. The coming of that day will mark a period the like of which never has been seen in history. Morality will prevail, and a complete rebuilding of the social structure will result. The position of the man who leads a pure life will be pre-eminently higher than that of him who is loose in his morals and leads a life of disgusting sensuality.

The right of the child to be well born cannot be gainsaid. How to conserve that right is one of the most serious problems the world is now facing. Eugenists and writers on Social Hygiene are devising ways and means to help, and are giving wholesome instructions to mothers and fathers as to how properly to care for themselves in order that their children may be born healthy and free from physical blemishes which lead to moral and

mental degeneracy. Instruction is being so generally given that there can be no possible excuse for ignorance. Children are being taught the secrets of life and are being made to understand that the mysteries of the past regarding themselves are just the things they should know. Ignorance with regard to sex is being relegated to the ash-heap, along with other medieval hypocricies.

The teachers of eugenics, as well as the teachers of Sex and Social Hygiene, in their fight for race improvement, have not overlooked the fact that in our midst are numerous antisocial classes which must be reckoned with. The hardened criminal, the moral degenerate, the mentally deficient, the hopelessly insane, the residents of the slums, who breed like rats and live in unavoidable squalor and poverty, the beggar class—and they are legion—the prostitute, the pimp, the inebriate, cocaine and morphine fiends, and not a few others that might be mentioned—these are antisocial beings in that they tend to drag our social standards down. Some means must be devised to prevent their marrying and bringing into the world beings like themselves. If we wish to be rid of all that has a tendency to produce anything that will stop progression and the upbuilding of the race, it will

be found necessary to resort to radical measures.

I suggest the operation of vasectomy—sterilization—as a means of improving future generations by destroying the procreative ability of the unfit, who, by marrying and bringing into the world beings like themselves, are doing mankind a great injustice.

This operation will not in any way interfere with marriage, except that the man and woman will not be able to reproduce the species. They will be able to enjoy the marriage relation and live together as man and wife without feeling that they are a menace to civilization. They will know that when they die their race, so far as they are concerned, dies with them. It will be by the process of elimination, and by it alone, that the race improvement we are hoping for will come, and sterilization is the most humane method of its accomplishment.

The vasectomy operation is harmless. It does not imply castration, and involves no real mutilation and no loss of sex power other than that of procreation.

There is a class of people who unconsciously are a cause of degeneracy and frequently the cause of criminality by arguing to their children when they show a desire to

advance and really amount to something in the world, that what was good enough for their fathers and mothers is good enough for them. This is a mistake, and one which should be rectified, for mankind must either progress or degenerate.

It must be seen that the men and the women who accomplish things in this age are those who have brushed aside traditions and climbed the mountains of difficulties and have overcome them. Only such individuals can be justly classed as desirable citizens.

I hold that every man or woman who belongs to the degenerate class, whether criminal, inebriate, beggar, pimp, prostitute, imbecile, moral leper, or pauper, should have their powers of procreation taken from them in order that in the future it may be truthfully said of children born into the world, "They came from strong and healthy families, and families composed of men and women who have really done something for race improvement."

The states that have passed laws providing for the destruction of the procreative powers of criminals and degenerates have taken a long step forward in race progression.

The moment a race of people begins to study means and methods for self-improve-

ment, that race or nation begins to ascend to a plane of civilization that never can be attained by a people which pays no attention to anything but the struggle for the Almighty Dollar and what it brings.

The Spartans, through a process of elimination, developed a race of perfect men and women—perfect not only in body, but in mental attainments. They destroyed, by throwing them over the cliffs, all of their race who were imperfect mentally or physically.

It will not be found necessary to throw the imperfect of the race over cliffs and by so doing bring about a violent death; but it will be necessary to see that their kind dies with them. The way to accomplish this, as has been said before, is by destroying their procreative ability.

Every effort is being made to improve animal life and produce fancy stock that will bring higher prices. Human beings should demand that the race to which they belong be improved. If fancy breeding and the care which animals receive improves them, it is certainly logical to treat the human race in like manner and bring it up to a similar standard of perfection.

The Rev. Henry Stiles Bradley in an address before the Southern Sociological Congress at

Atlanta, Ga., in 1913, gave some startling statistics about insane and mentally deficient beings who are being taken care of in institutions throughout the United States. He says:

"We have been, and are still, trying to drive the human race uphill with the brakes on. Of all the drags upon the human race today, the heaviest are war and bad germ plasm—the reproduction of the unfit. I shall call attention to a few facts relating to reproduction of bad germ plasm.

"First, I would have you note that the burden upon civilization due to bad breeding is increasing. From 1890 to 1910 the insane persons in the asylums of the United States increased from 74,000 to 250,000, the number of criminals increased from 82,000 to 115,000, juvenile delinquents increased from 15,000 to 23,000, paupers increased from 73,000 to 85,000, eleemosynary patients increased from 112,000 to 250,000, institutions for the insane increased from 162 to 372.

"Four per cent of our population belong to this class of insane, idiots, feeble-minded, etc., and the care of them is one of our heaviest economic burdens. We are spending every year in the United States $30,000,000 for the maintenance of hospitals and such institutions

for the care of these dependents. We spend $20,000,000 for insane asylums, $20,000,000 for almshouses, $13,000,000 for prisons ,$5,000,000 for the feeble-minded, deaf, and blind. The 723,000 persons of this class cost us yearly nearly $100,000,000."

These statistics, combined with the statistics of criminal institutions, certainly warrant my assertion that the operation of vasectomy should be performed on mental and moral degenerates, both in and out of institutions. Out from under institutional care the mentally and morally deficient become the greatest menace to race progression.

* * *

To sum up what has been said, there should be a perfect knowledge of the ethics of sex; for from lack of knowledge damage usually results.

Hasty marriage should be forbidden by law. All engagements should be made known at least four weeks before the wedding occurs, and the law along these lines should be very strict. In my opinion, the way to defeat the divorce evil is through the perfection of laws which will not regulate the issuance of divorce decrees, but will regulate the wholesale and promiscuous issuing of marriage licenses, which is going on today, and prevent,

under penalty of fine or imprisonment, a marriage taking place until both contracting parties have been fully investigated, and their moral, mental and physical condition looked into.

Too long has society been worshipping at the shrine of tradition by allowing marriage laws to stand, that, while considered good in days gone by, are at the present time vicious and should not be tolerated by progressive men and women.

Too long has society tolerated some of the so-called love matches, which are merely exaggerated infatuations, mixed with more than an ordinary amount of animal desire. The head and the heart are too frequently separated and usually no attention is paid by those wishing to marry to advice or common sense. Too long have mothers been tolerant of the attention of moral lepers to their daughters, because of a fear that the daughters would not be a success in society. Frequently the debauchee is able to disguise himself as a clean man, and, because he happens to belong to one of the first families of the town and occupies a high social position, he is allowed to associate with girls and young men who are pure and clean-minded, only to taint them by his presence because of the foul life he is living.

The future generations that are yet unborn are deserving of more forethought, and that their welfare be better looked after. It is the proud boast of the American people that they are the strongest in the world. If the laxity of our present marriage laws is allowed to continue to exist, what may be expected of the human beings who are to be the fathers and mothers of races to come? Will they not be weaklings and fall, because they are weaklings, and become the vassals of a race of people who believe in their own strength and who have in the days that have passed preserved their forces in order that they might become strong and leave a heritage of power to their future progeny?

Until the laws are made that will look to the improvement of the race, and the regulation of marriage, divorce mills will continue to grind and no one will be able to stop them.

The words of Old Adam in "As You Like It" are here most fitting:

"Though I look old, yet I am strong and lusty;
For in my youth I never did apply
Hot and rebellious liquors in my blood,
Nor did not, with unbashful forehead, woo
The means of weakness and debility.
Therefore my age is as a lusty winter,
Frosty but kindly."

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